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NOTES OF THE WEEK.

LORD KITCHENER has issued an appeal to the people of this country for £100,000 to found a college at Khartoum for the education of the natives of the Soudan. "The area of the Soudan," he says, "comprises a population of upwards of three million persons, of whom it may be said that they are wholly uneducated. The dangers arising from that fact are too obvious and have been too painfully felt during many years past for me to dwell upon them. In the course of time, no doubt, an education of some sort, and administered by some hands, will be set on foot. But if Khartoum could be made forthwith the centre of an education supported by British funds and organised from Britain, there would be secured to this country indisputably the first place in Africa as a civilising Power, and an effect would be created which would be felt for good throughout the central regions of that continent. I accordingly propose that at Khartoum there should be founded and maintained with British money a college bearing the name of the Gordon Memorial College, to be a pledge that the memory of Gordon is still alive among us, and that his aspirations are at length to be realised." The Queen, the Prince of Wales, Lord Salisbury, and the Baroness Burdett-Coutts, cordially support the appeal, Her Majesty having become the Patron of the proposed college.

As to the education to be given, Lord Kitchener writes:—"Our system would

need to be gradually built up. We should begin by teaching the sons of the leading men, the heads of villages and the heads of districts. They belong to a race very capable of learning, and ready to learn. The teaching, in its early stages, would be devoted to purely elementary subjects, such as reading, writing, geography, and the English language. Later, and after these preliminary stages had been passed, a more advanced course would be instituted, including a training in technical subjects, specially adapted to the requirements of those who inhabit the Valley of the Upper Nile. The principal teachers in the college would be British, and the supervision of the arrangements would be vested in the Governor-General of the Soudan. I need not add that there would be no interference with the religion of the people."

THE Bishop of Durham preached recently at the re-opening of the chancel and organ at the church of the Venerable Bede, Monkwearmouth, Sunderland, and referring to some of the treasures in the University Library at Oxford, said that they had there a manuscript which he regarded as one of the foundations of the English Church. It was a copy of the Book of Acts, written in Greek and Latin in parallel columns, and there could be no reasonable doubt that it was the copy used by Bede, when at the close of his life he reviewed his commentary on that book. Thus from the first they had gone back to the original sources in the study of the New Testament; their English theology and their English literature rested on such studies. Subsequently the Bishop, as reported in the *Guardian*, spoke as follows:—

From those early days devotion to the Scriptures had been a characteristic of our Church. Here, then, lay one of our chief duties at the present time, even to use our Bible with fresh devotion for the satisfaction of our present wants. No thoughtful men could doubt what these wants were. We were depressed on all sides by wars and rumours of wars, by the restlessness and anxiety of nations and peoples, and we answered very impatiently that this wild confusion was the fruit of eighteen centuries of the Gospel of peace. The Bible offered us an interpretation of a history and a life not unlike our own, and helped us to see how the counsel of God went forward through all the vicissitudes of human fortune and human difficulties. We were further perplexed by conflicts of reasoning, by novelties of doctrine, by strange conclusions of bold controversialists. The Bible provided us with a sure touchstone of truth, and we were brought back to a living fellowship with Him Who is the truth. Strange voices continually sounded in our ears, discordant voices of men who strove to fashion human systems out of fragments of the Bible. We must bring every conclusion without reserve to the test of the written Word, and not trust to our own reason-

ings. The object of our faith was not propositions about Christ, but Christ, the living Christ Himself.

But surely, then, it is not to the written Word, but to the *living Word*, that our conclusions must be brought for the ultimate test of truth. The Bible must be judged by reason and conscience, if we would know what Christ really was; and it will be best judged by the reason and conscience that live in humble spiritual fellowship with God. The Church declares that Christ is the living Word. To us it appears the Word, the enlightening Spirit, bears witness to Christ, and moves also in our deeper life, being, in fact, the presence of the Eternal, in whom all living souls must ever rest.

DR. ARTHUR NEWSHOLME contributed an interesting article on the "Medical Aspects of Temperance" to last week's *Methodist Times*. Dealing first with the use of alcohol in sickness, he says:—

"In certain cases, and to a limited extent, alcohol has its sphere of utility just as much as strychnine or ammonia. The doctor, however, who does not prescribe it in exact doses and for a limited time, as he prescribes any other remedy, makes himself partially responsible for what sometimes becomes a persistent vice, as it is well known that the alcoholic prescription is frequently continued indefinitely, while other drugs are usually stopped when the necessity which called for their use has disappeared."

In health, Dr. Newsholme says what a man wants is food and fresh air, and alcohol, if a food at all, is so in the sense that brown paper is fuel, and impedes the utility of other food.

"It will be argued, however, that this is a question of dosage. Strychnia in large doses is a violent poison; in small doses it is a favourite "nerve tonic." There is much in this argument, and if every one would confine himself to a small and limited dose of diluted alcohol taken *with a meal*, there would be little to be said for or against the use of alcohol, except that even in such small doses the healthy total abstainer would have a slight advantage over the healthy moderate drinker. . . . The man who needs to have the edge taken off the worries of life requires a holiday; and if this is impracticable should sleep, with his bedroom window open top and bottom, and have a cold bath each morning. Parenthetically, has not bicycling done almost as much for the cause of temperance as all our temperance organisations? It removes that feeling of weariness—*malaise*—which is so commonly associated with a too sedentary life, and which leads to alcoholic indulgence. The bicyclist must perforce be almost if not entirely a total abstainer."

MEADVILLE

IN last week's *Christian World* appeared a letter from the Rev. J. P. Hopps, re-affirming the protest he made at the recent meeting of the Nonconformist Political Council on the subject of "Dis-establishment." In this letter he says:—

"I am not an opportunist, but I hope I am a practical politician, and, as a practical politician, I regard the present demand for the disestablishment and disendowment of the church as wasted breath and power. I regard that demand as a mere survival. It does not belong to this epoch at all. The time spirit in this country is all for broadening; not for breaking. It is ready enough to end monopolies, but not to turn people out. It did not dis-establish or disendow the universities, it threw them open; and what is the result? Oxford, the clique-ridden and priest-ridden, is fast becoming the home of a scholarly rationalism, or, at all events, of sweet reasonableness. Now, I believe England could easily be persuaded to treat the Church as she has treated the Universities: and I also believe that a similar result would follow. The Church is fusty, conceited, fantastic and despotie. Why? Because it has ceased to belong to the nation or to represent the nation, and has fallen, for the most part, into the hands of a clerical syndicate or ring. What is the remedy? Surely to restore it to the nation. The Act of Uniformity must be abolished. The Churches must be made free, and teachers of all opinions must also be free to find openings in them if they can. There must be a large infusion of new and vigorous life into the Church—and of life which knows more of the world than of the cloister, and which interprets the wants of man rather than the claims of the priest. It can be done; and, if done, we should save, for unspeakably precious uses, this mighty national institution—an instrument the possible value of which is, and must be, unspeakable.

"The attempt, on the contrary, to break up the Church, or, worse still, to let the priests go off with it (a much more probable result), seems to me to be unutterably wasteful or injurious. Then think of the process. Every step would take us deeper and deeper into a morass of hatred, malice and all uncharitableness (and that morass is already defiling our boots) until the very words 'church' and 'religion' would be hateful to all sober-minded men. The process of winning the true nationalisation of the Church would, on the contrary, be at every step a splendid object-lesson in charity, toleration and respect for all honest thought: and the end would be true freedom and peace."

Discussing how to give the Laity power in the Church as the best cure for sacerdotal troubles and a better alternative than disestablishment, the *Church Gazette* gives an instance of how it actually is done at South Merstham, in Surrey, in the newly-formed parish of All Saints:—

"From its outset this Church has been self-governing, and has adopted certain regulations, which, of course, can only be enforced by mutual consent. Were they legalised the position would be more stable, and less dependent on individual caprice.

The rules are as follows:—

1. That a Council be formed of the Ecclesiastical District and Congregation to co-operate with the Minister in the management and control of arrangements in the Church and Parish.

NOTE.—The following are the chief topics to which the foregoing Rule will apply:

- (a) Hours of the Services.
- (b) Arrangements of the Church as a place of worship for the benefit of ALL Classes.
- (c) Support of religious and charitable societies by collections in Church.
- (d) Provision of schools and other beneficent institutions.
- (e) Charitable relief of the needy.
- (f) The employment of District Visitors and others for religious objects and generally the adaptation of the Church-system to the spiritual and social needs of the Parishioners.

2. That the Minister undertakes to change nothing in the existing arrangements without the consent of the Council.

3. That any Member of the Council be at liberty to propose any plans in connection with the above-mentioned arrangements in accordance with Rule 6.

4. That no proposal shall take effect which shall not have obtained the consent of a two-thirds majority of those present at a Council meeting.

5. That the Council do meet monthly or at other times at the request of the Minister, Wardens, or of any three Members, three days' notice being given in writing to the Convener.

6. That at least seven days' notice in writing be given to each Member of every meeting, general or special, with date and place of meeting, and the subjects for consideration.

7. That any Member having any proposal to make shall give three days' notice in writing of such proposal to the Convener.

8. That any Member have power, after the notified business of the meeting is concluded, to introduce any subject of discussion, but that no vote be taken on a discussion so raised.

9. That the Minister be President, but that should he be absent, then one of the Wardens shall act as Chairman, and if all three be absent, then the Council shall elect a Chairman.

10. That the Minister, Wardens, Sidesmen, and Convener be *ex-officio* Members of the Council.

11. That the Council consist of thirteen Members, including the six *ex-officio* Members; that five do form a quorum, and that men and women are alike eligible.

12. That every adult, whether man or woman, being a worshipper in All Saints' Church, be entitled to vote at the election of Members of the Council.

13. That the Council be elected annually, some time during Eastertide.

14. That fourteen days' notice of the day and place of election be posted on the Church Notice-boards, and be given out during the Morning and Evening Services, and be deemed a sufficient notice.

15. That the general public and the Press be admitted to the Council Meetings."

ALL SOULS' CHURCH at Grand Rapids, Mich., has recently adopted a new constitution, in which the article on membership reads as follows:—

"Any person over twelve years of age may become a member of this church by publicly assenting to the following pledge, and receiving from the pastor of the church the right hand of fellowship. The pledge.—Do you take this church to be your church, and accept to yourself its influence and ministry as a help to your religious life? Do you associate yourself with this people upon a basis of loving fraternity, to the end that all may dwell together in the unity of the spirit and the bond of peace, and that each may help the other, as much as in him lieth, to find the truest way, and walk steadfastly therein? Do you pledge to this church, in co-operation with all its members, your support, your effort, and your faithful attendance upon its services, to the end that it may worthily represent the cause of religion, and be a living power for

good in this community?"—Article III. of New Constitution.

THE minister, the Rev. L. W. Sprague, preached on October 23 on "Co-operative Character-building," stating thus the great work and purpose of the church. If there was any question before about the enthusiasm with which the church had taken this new step, there could be no question when the response to the pastor's sermon was noted. It needs to be said that in this new organisation All Souls' Church does not cut itself off from allegiance to the Universalist body. It simply makes it possible for any one to be a member of the local church, and yet to give their loyalty to any denomination which the individual may prefer. Unitarians will thus be Unitarians, Universalists will be Universalists, others as they will; but all will be active workers for All Souls' Church and for the kingdom of God.

A CORRESPONDENT writes:—At the Eisteddfod of St. David's Welsh Church (Paddington), held at Queen's Hall last Thursday evening, the first prize for literature, given by the Bishop of St. David's, was carried away by a member of Dr. Mummery's congregation (Unitarian) at Wood Green. The subject was "Public Worship." The essays for the competition were sent in under assumed names, and there was evident surprise when that of "Martin Luther," the successful competitor, was responded to by one who was not long ago stigmatised in the Welsh Press as "an enemy of religion," "atheist," "infidel," chiefly owing to his activity in connection with the London Welsh Unitarian Movement. Strange that an "atheist" should receive a prize for an essay on such a subject as "Public Worship," and that, too, at the hands of a Bishop of the Church of England!

THE week's Obituary includes the following:—Lord Henley (born 1825), Liberal member for Northampton, 1859-74.—Mrs. H. R. Haweis (born 1848), daughter of the late T. M. Joy, the artist, and herself an artist who exhibited in the Academy and illustrated her husband's "Music and Morals." She also wrote "The Art of Beauty," "The Art of Decoration," "Beautiful Houses," and other books, and was an earnest social worker and advocate of the higher education of women.—Professor G. J. Allman (born 1812), formerly Regius Professor of Natural Science in the Edinburgh University.—Mr. J. P. Aspinall, Q.C., eldest son of the late Clarke Aspinall, Recorder of Liverpool.—Dr. S. Hollingsworth, Principal of Wesley College, Dublin.—Rev. Alfred Gurney, until recently Vicar of St. Barnabas, Pimlico, author of "The Vision of the Eucharist and other Poems," "Day Dreams," &c.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."

LITERATURE.

HENRY MORLEY.*

THE pupils of Professor Henry Morley, who profited by his teaching of English Literature, are numbered by thousands, and the readers of his popular editions of many English classics, by tens of thousands, and in neither case is it an impersonal gratitude which will be stirred anew by the recalling of his name; for not only into his teaching, but into his editing, into the introductions he wrote to many masterpieces of our literature, as also into his own books, he put so much of himself, so much of the stimulus of a vigorous and noble personality, that those who in any way came within the circle of his influence, felt that they were receiving gifts out of the heart of a true man, and were drawn to him as to a friend. This story of his life is, therefore, sure of a most cordial welcome. The world may say that it is told with too great elaboration of unimportant personal detail, and that a smaller book would have been sufficient, and would have commanded more attention; but the grateful affection of a multitude of friends will not tire in turning over these four hundred pages, and will not stint the acknowledgment of gratitude to Mr. Solly for the way in which he has performed his labour of love.

Prefixed to the volume is an admirable portrait, beautifully reproduced. The clear eyes look straight into yours, with friendly understanding, with a penetration that hated all shams, and quickly recognised and loved whatever was beautiful and good. The features are full of determination, but receive their dominant tone from an overflowing goodness of heart. Though he passed the traditional limit of three score years and ten, Henry Morley was never an old man; his sanguine nature to the end was full of hope, and the impression one receives is of a life too generously given up to many labours, until the eager strength, long over-taxed, at last swiftly faded away.

A native of London where his father practised as a medical man, Henry Morley was born in September, 1822. He himself was trained in medicine, and practised for a few years: but he was a born teacher, and before he was thirty had devoted himself to school-keeping and to literature. He gave up the school which he had founded at Liscard, just when it was beginning to prosper, to come back to London as a working journalist; but soon returned to teaching in addition to his literary labours as a College lecturer, and for over thirty years gave himself unreservedly to the growing claims of those two pursuits.

The story of the first thirty years of his life is told with the help of reminiscences written by himself. There is much to be learnt from his own experiences at school, from what he suffered at various English schools, and from two happy years spent at the Moravian school at Neuwied, on the Rhine. He studied medicine at King's College, London, and there already showed his literary bent. Then follows the account of his early experiences as a doctor, and the disaster of his partnership with a thorough rascal at Madeley, and consequent

debts, faced with courage and honourable perseverance until every penny was paid.

From Madeley he went in 1848 to Manchester, abandoning medicine as a profession, and with indomitable courage entered on his career as a teacher. Spartan simplicity and a happy sense of humour helped him through the early struggles. The kindness of the Rev. William Gaskell of Cross-street Chapel, led to his introduction to the Hollands of Liscard, near Liverpool, and in the following year he established there a school, most unconventional, but successful in the truest sense. At Liscard he began to write for the *Examiner* and soon for *Household Words*, and in 1851 was led, by a regular engagement which Dickens offered him, to give up his school and go up to London to devote himself to literature. With all this is blended a story to true love, which for nine years ran a difficult course, but then in 1852 entered with his marriage on forty years of unbroken happiness.

Those were years also of astonishing activity. As a journalist he quickly made his mark, and also as an author. For some years he was sole editor of the *Examiner*, while not only *Household Words*, but also the *Quarterly* and *Edinburgh Reviews* and in due time the *Nineteenth Century* and the *Fortnightly* received contributions from his pen. Of his books, "Palissy the Potter" was published in the year of his settlement in London, the "Memoirs of Bartholomew Fair" in 1859, and the first volume of his "English Writers" in 1864; while nine years later his "First Sketch of English Literature" appeared, of which over 30,000 copies have been issued. These latter works show how his true vocation had again taken hold of him. In 1857 he became a lecturer to evening classes at King's College, and in 1865 was appointed Professor of English Language and Literature at University College. This office he held for twenty-four years, and in his last lecture, when he retired, told in the following words of what his aim had been:—

As a young man I had a literary ambition; I thought that I could make a name among the minor poets of the day. I may be stupid in my estimate of my own powers, but I think so still. Soon, however, I asked myself whether it would not be of more service to my country-people to try and bring others to love the great poets of England than to be myself one of the small ones. I deliberately and entirely cast aside my small ambitions. I resolved—in spite of the fact that I did not then see my way before me—to become a teacher of literature.

How well he succeeded in this aim is amply recorded in Mr. Solly's pages. To his college lectures he added others, especially in co-operation with the Ladies' Educational Association, in the higher education of women a forerunner of the University Extension movement. For many years he lectured at various centres throughout the country, and in 1878 became also professor of English Literature at Queen's College, in Harley-street.

Among the testimonies from old pupils to his powers as a lecturer, one of the most striking is by Professor C. E. Moyse, of the University of Canada, from which we will quote the following sentences:—

I see now that his mind was largely of the Teutonic order. He was never rhetorical, and anything like academic pyrotechnics was to him both an impossibility and an abomination. Eloquence, even in the popular sense of the

term, he did not possess. He spoke slowly, and sometimes with deliberation that bordered on hesitancy; but this was in some measure due, no doubt to the requirements of the classroom. With that eloquence which is not so much heard as felt, he was greatly gifted. When, leaving biographical fact, he had to disclose the real intent, or, as he was fond of calling it, the inner spirit of a book, his words, earnestly uttered, seemed to lay bare the very impulse of the writer. Earnestness which might be defined as massive rather than impetuous, lay at the root of his character, and made him so potent an influence on young minds. This essentially Teutonic quality of massive earnestness stands out to me now as one of the most prominent things in Henry Morley.

The quality of his teaching is also to be seen in the five volumes of his "Library of English Literature," begun in 1875, and in his introductions to the volumes of "Morley's Universal Library," the issue of which Messrs. Routledge began in 1893, and also in the volumes of Cassell's "National Library," begun two years later. In this series the introductions to the Shakespeare plays are specially characteristic. With these should be also named the sketch of the literature of the Queen's reign, which forms Vol. 2,000 of the Tauchnitz library, published in 1891, and the article on English Literature in the new edition of "Chambers' Encyclopædia."

While devoted to his own subject, Professor Morley always had the general interests of higher education at heart, and Mr. Solly gives a most interesting record of the eminent services he rendered to University College, and to the cause of women's education. During his last years in London he was also Principal of University Hall, proving by his acceptance of this office not only his undaunted energy and enthusiasm for education, but the true unselfishness of his nature. Mr. Solly tells with simple directness what this new undertaking involved, and of the bitter disappointment it was to the Principal when, in 1889, on the removal of Manchester College to Oxford, the Hall was closed and passed into the hands of Dr. Williams's Trustees. To this chapter of the Life, the Rev. L. P. Jacks contributes his testimony as an old student to the true success of Professor Morley's régime at the Hall.

We must not linger over the closing years of a life never weary of well-doing, but we cannot refrain from adding two more extracts, showing the more intimate side of Professor Morley's nature. He was brought up a churchman, but his wife was a Unitarian, and he was early drawn into close sympathy with her religious views. He would not use any sect name, and preferred to call himself simply a Christian. For the greater part of his London life he was a member of Dr. Sadler's congregation at Hampstead.

Writing to his eldest daughter, who was at school in Germany, he once said:—

Every fresh glimpse of the beauty of the world should give us a thought of the loving-kindness of its Maker that sometimes sends our hearts up to Him with a conscious emotion of love and worship. Every little effort to do right that is an effort can be made with just one little thought glancing to God for blessing on it. God can be thanked in some one minute of a happy hour, even while we are in the midst of talk and laughter. That is what I read in the admonition to "pray without ceasing," and so we may feel the nearness of God, and help ourselves to act from worthy motives,

* "The Life of Henry Morley, LL.D., Professor of the English Language and Literature in University College, London." By Henry Shaen Solly, M.A. Edward Arnold, 12s. 6d.

exalt every happiness, or lessen every trouble, while we may be so far from Pharisaism that the narrow pietists may think us naughty for "never saying our prayers." You will have so much in your new life to help in strengthening a little habit of that sort, that it would grow of itself, I think. It only comes into my head to speak of it because I love all my little household very tenderly, and miss anyone, and am happiest in remembering that the nearer we all keep to God the nearer we are to each other.

And on another occasion he wrote:—

I have seen many dying and many dead, and terror is one of the last thoughts I should associate with death. Love generally shines out of the dying and surrounds the death-bed. From the dead face all petty expressions vanish, and there comes into it a still natural beauty that suggests the innocence of childhood often upon the most rugged features. And what energy of the soul behind the veil drawn between us and it! Death is beautiful and to be welcomed in its time, but not by the indolent as a better bed-time. There is God to be loved by active service here and hereafter. In His time it is very good to be taken; but meanwhile we must put all our souls into the day's work here and do our utmost—not that we may get a better bargain for the life to come, but for the love of God, simply because it is most natural that we should do so, as it is.

That was the spirit in which Henry Morley lived and died. Many other beautiful tokens of it will be found in this volume which will be a precious memorial to many friends of one worthy to be held in grateful memory.

THE COMMANDMENTS OF JESUS.*

DR. HORTON'S new book, as its title indicates, is ethical rather than doctrinal. The author does occasionally—notably, when discussing sacramental questions—enter the field of polemics, but his appearances there, equipped for combat, are comparatively rare. And, as if in contempt for argumentative victories, which imply mere quickness of wit and readiness of tongue, he gives an instance, in his chapter on "The Secrecy of Religious Life," of a triumph of an apparently vanquished combatant. "It is on record," he says, "that once Lucernatus became involved in a religious discussion. His opponent had the best of it, and bore him down on all sides, until, with a smile, he fell into silence. But it was his opponent that was convinced, and altered his mind." With equal felicity Dr. Horton might have quoted admirable words from the *Religio Medici* of good old Sir Thomas Browne: "Every man is not a fit champion for truth, nor fit to take up the gauntlet in the cause of verity; many from ignorance of these maxims, have too rashly charged the troops of error, and remain trophies unto the enemies of truth. A man may be in as just possession of truth, as of a city, and yet be forced to surrender; 'tis, therefore, far better to enjoy her, with peace, than to hazard her on a battle."

The groundwork of Dr. Horton's teaching in this volume is the Sermon on the Mount. But he also selects six commandments, given outside the sermon, and presents his readers with thoughtful comment on each one of them, "as explanatory of, or complementary to, the great code"; and he does so with the distinct caution that the list is not exhaustive. These six commandments are as follows:

—"Go, and do thou likewise" (after the story of the Good Samaritan), "Make to thyself friends of the Mammon of Unrighteousness," "Watch," "Do this in remembrance of Me," "A new commandment I give unto you, that ye love one another," "Go ye into all the world, and preach the gospel, baptising." Conduct, rather than dogma, is the keynote of Dr. Horton's book, though, of course, he sometimes strikes other notes indicative of distinctive creed.

That Dr. Horton should inculcate practical religion, and not, at the same time, denounce formalism of worship, could hardly be expected by readers alive to the suggestiveness of his theme, or conversant with individual characteristics, likely, in his case, to mark its treatment. The "ceremonialism of the older religions," says Dr. Horton, "surged over the Christian Church, and appeared to submerge the new teaching of Jesus. Externalism gains power wherever religion decays. Every student of the commandments of Jesus must watch the growth of Ritualism with alarm." Much the same dread of formalism underlies the remarks on Christ's command, "Pray"; the author speaks of prayer as a spiritual necessity, rather than a religious duty.

In the chapter on the text "Judge not," a happy distinction is made between the practice of discriminating and that of criminating. It is worth remembering that in the same sermon, wherein the Christian is forbidden to "judge," he is instructed how to discriminate between false and true prophets.

Inevitably, when dealing with the subject of the sacraments Dr. Horton becomes controversial. He notes the "singular effect produced if one turns from the teaching of a sacramental church to the teaching of Jesus," and lays stress on the fact that the institution of the Lord's Supper is not even mentioned in the Fourth Gospel. Dr. Horton handles with considerable ability and clearness of reasoning the doctrines of Baptismal Regeneration and Transubstantiation. It is refreshing, however, after reading—even, perhaps, after enjoying—his vigorous attack on the central doctrine of the Mass, to come upon such words as these:—

In the imposing ceremonial of Rome, when the bell tinkles, and the ministrants fall on their knees, and when the sacred wafer is put in the Tabernacle, and the chalice is elevated; in the solemn service of Lutheranism, or in the chaste compromise of Anglicanism; in the assembly upon the Scotch mountain side, when the tables have been fenced, and the awed multitudes draw near, to eat and to drink; in the spread table of Independent or Baptist, when the minister and the deacons convey to the worshipping church the tokens of the sacrifice and of the love that makes them one; in the close communion of brethren, met, on the Lord's Day morning, for the breaking of bread, and in a hundred different forms, this one thought of obedience to Christ's last command draws his Church together in one.

The charitable spirit pervading these words is less conspicuous in incidental remarks which Dr. Horton makes, when considering, in the chapter on "The Golden Rule," the altruistic sentiment of Protestantism. "In the painful story of the loss of the *Bourgogne*," he says, "the passengers, who were Italian Catholics, and the crew, who were French Catholics, exhibited fear, and the selfishness of fear."

Here, surely, Dr. Horton speaks purely as a partisan. It was not the fact of nominal subscription to the Roman Catholic religion, but rather the fact of practical irreligion, which induced the craven-hearted selfishness of passengers and crew. The sad conviction that the Roman Church holds grave error may co-exist with the reassuring belief that she also holds glorious truths; and that saintly and beautiful lives have drawn from her their loftiest aspirations and their truest courage. Those of her children who have the hearing ear and the willing mind may still be stirred by her to deeds of self-sacrifice—may still learn the binding nature of her Lord's charge: "Whatsoever ye would that men should do to you, do ye also to them."

Any religious system, of course, which represents God as unlovable, and then bids its adherents love Him, attempts the impossible, and to this truth Dr. Horton calls attention, while inculcating the love of God. The author's teaching, whether controversial or simply didactic, is always marked by ability, thought, and scholarship, and should prove helpful to many searchers in that vast mine of treasure—the commandments of the great founder of Christianity. Dr. Horton, in his preface, acknowledges his indebtedness, while studying "these benign and searching regulations of life," to "writers engaged in the same task—Count Tolstoi, Dr. A. B. Bruce, Mr. Latham, the President of Trinity Hall, Cambridge, and Canon Gore."

ANNETTE CALTHROP.

SHORT NOTICES.

Chapel Folk. By Mary Hartier. (James Clarke and Co. 3s. 6d.) A simple, wholesome story. A breath of fresh country air. A Devonshire village early in this century. In spite of the title, no word of theology, but plenty of human nature pictured with insight and touches of delightful humour. A good book to give to elder girls; but all will read it with pleasure, for there is strength in its simplicity.

Where Wild Birds Sing. By James E. Whiting. (Mayle, London. 2s. net.) This is a volume of pleasant reading for lovers of Nature. It records a naturalist's observations made from month to month, through the year, each month having a single chapter devoted to it. There is nothing recondite in the book, but for many readers it will be all the better on that account. Many a dweller in the town remains unaware even of some of the more obvious changes which the woods and fields show in every season. Even if he knows about them, he easily forgets them. With these chapters at hand the most busy person can keep himself in touch with Nature. There are glimpses of the most various phases of the beauty and life of the outdoor world. The language is simple without being bald. It flows on easily and picturesquely, and always conveys the impression that the writer loves what he describes.

TO CORRESPONDENTS.—Letters, &c. received from the following:—E. P. B.; A. C.; T. C.; W. H. D.; E. H. H.; A. C. J.; J. M. K.; E. Y. L.; Y. E. N. (Madras); J. R. O.; F. G. P.; H. B. S.; H. K. S. (Jowai); H. T.; J. L. T.

* "The Commandments of Jesus." By R. F. Horton, D.D. Isbister and Co. 6s.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

WOLVERHAMPTON.

SIR,—I have no intention of entering into a controversy with Mr. Perry in your columns, but I trust you will be able to find space for a line or two in reference to his letter.

I agree with him that mud throwing is a distinctly unpleasant and somewhat dirty occupation. Certainly a Christian minister without much ingenuity might find a more profitable way of spending his time.

If I understand the phrase as used it is that your correspondent wrote what he knew to be untrue with the intention of doing damage. That comes very near, it seems to me, to the other fellow throwing mud back.

But I don't believe that Mr. Perry seriously intended to convey such an impression; and I beg him to believe that I would far rather do a service than an injury to the congregation of which he has always been so energetic a member.

The inference your readers will naturally draw from his letter is that the Wolverhampton congregation though small and struggling is strong, happy, united, earnest. If that be so, I feel very sure that they may reasonably look for generous aid in their difficulties, and no one will be more ready with sympathy and all the help he can give than

ADDISON A. CHARLESWORTH.

Birmingham, November 28.

THE UNIVERSAL FATHERHOOD OF GOD.

SIR,—When Sir Philip Mansfield said the other day that everyone accepted a belief in the Fatherhood of God, and the brotherhood of man, and that there they had something in common with every other church, he gave utterance to what seems to be a prevalent impression. It would be delightful if it were so, but I fear the facts are against it. A short time ago a sermon by Mr. Spurgeon was sent to me. Its title is—"Universal Fatherhood a Lie." In that sermon we are told that "the axe must be laid to the root of that deadly upas-tree of universal fatherhood." That means a great deal more than the late Mr. Spurgeon's personal opinion; but let us turn to the utterance of another man, of one who speaks to the cultured audience that gathers in Mansfield College Chapel, Oxford. From the report of a sermon delivered there by the Rev. John Thomas we may learn that—"there is danger in applying such a term to the hardened, the impenitent, the perverse. Jesus Christ did not tell them that God was their Father, but rather that He was not their Father." So according to this the naughty, tiresome children, the prodigals who go to the far country, are not children of the Father in heaven. This is another expression of Spurgeon's blunt Gospel, if it be a Gospel, that only the converted are God's children.

When we hear this teaching on the one

hand, and on the other the doctrine that children are made children of God by baptism, is it not assuming rather too much to suppose that all other Churches are at one with us in their great principles of the Fatherhood of God, and the brotherhood of man?

CLEMENT E. PIKE.

Holmwood, Newport, I.W.

DIFFUSION OF OUR LITERATURE.

SIR,—At the successful meetings of the B. and F.U.A. at Bolton last week there was one feature I missed. As Mr. Bowie told us in the Albert Hall, there is no mistake about it, our literature is being asked for and eagerly read by people belonging to the orthodox Churches.

That is my own experience. I am being constantly asked for, and gladly lend, books from my own small library.

I think if a table covered with books published by the Association had been laid out in the entrance or one of the corridors of the hall, supposing permission for such a thing had been sanctioned, cheap editions of such books as Mr. Armstrong's "God and the Soul" would have had a good sale. People will buy on the spot where they do not care to write a letter and enclose stamps to Essex Hall.

Nov. 28.

W. MASON.

THE PLEA FOR A MANUAL.

SIR,—If I mistake not, the letter of Mr. Vizard, which you published in your issue of November 19, gives expression to the views held by many Unitarians. What worthier task could be undertaken by those best qualified for it than that of placing every one of our churches and homes in a position to make use of collections of prayers embodying the grandest recorded devotional utterances of all time—utterances never before gathered together, and for this special purpose, therefore, hitherto useless?

The prayers given forth in our churches should be framed in the sublimest language our English tongue can supply. We should have a literature of prayer furnishing familiar household words from all the sources available to us; a literature which would enrich and beautify the "service" of many of our places of worship, would become as familiar in the remote country chapel as in the great town, and would bring into many homes a text-book of devotion which would facilitate that family worship of which many of us well know the value.

It is no disparagement of our ministers to maintain that our public worship would be improved by the use of a book of common prayer. Their words, once spoken, do not remain in the memory, do not nourish life like those which, taken from a permanent store of noble utterances and repeated week by week—or day by day—become, from long familiarity, a natural vehicle for one's thoughts, ready for use when need arises.

I cannot help feeling that our places of worship are sometimes frequented for the sake rather of the minister than of the service. With us to a great extent the minister makes the service, and especially is this so when the only prayers of the congregation are his own composition. In the sermon it is the minister himself we wish to hear, but it seems to me to be of

the essence of a real "divine service" that, during its continuance, he should be as nearly impersonal as possible; that for the most part it should be the thoughts, not so much of the man in the pulpit alone, as of all those who have contributed to help mankind to realise its relation to God, that we should enlist to guide and give utterance to prayer in our assemblies.

The step which Mr. Vizard suggests would, I am confident, be welcomed by a large number of us.

F. GRUNDY.

22, Willoughby-road,

Hampstead, Nov. 20.

IS POVERTY A NECESSITY?

SIR,—May I raise this question in your columns? It is suggested by the following sentence: "Poverty is here not by our consent; it is here providentially, here for the world's good; and we shall not circumvent the Almighty by any of our brilliant schemes." These wonderful words are taken from an article in your last issue, headed "The Problem of Poverty," by the Rev. William T. Phelan.

Of course, I do not know on what premises the writer bases his conclusion, or from which facts he draws his assurance; for these are not given in your two-column extract. (It is to be hoped that they, as well as the *causes* of poverty, are clearly stated in the original.) But it does appear on the surface, I think, that the author assumes the necessity for, and beneficent influence of, poverty.

Is such a view general, do you think? Of course, I need not point out that the mere fact of poverty being in existence is no proof of it being "here not by our consent." Because the traffic in drink, the trade in slaves, slumdom, or the theory and practice of basing human necessities on financial possession, and hundreds of preventable causes of misery *are here with* and by our consent; that is, with the general consent of the countries in which they are legalised, encouraged and practised for financial profit. I think it also clear that though it were indisputably established that "poverty is here not by our consent," no reason could be based on such a premise for supposing poverty therefore part of the unchanging plan of an Infinite Benefactor; because many things which *were* are now no more, although they once were "here not by our consent"; and we have still with us tyranny and other vile forms of vice "not by our consent," which we hope to get rid of as the world grows wiser. At least, I see no reason why these or poverty should be dignified by the names of providential blessings or everlasting benefactors. But perhaps some of your readers may; and if the view of the Rev. William T. Phelan be one generally held, then some of us may learn something by having this question discussed.

T. P. GORDON.

12, Shaw's-square, Edinburgh.

[In judging of Mr. Phelan's meaning the whole context of the quoted passage should be considered, and especially the sentence, "Probably half the most pitiable poverty we have to encounter and relieve has its source in ignorance and incapacity, coupled with vice." To show how these are to be counteracted we take to have been the purpose of the preacher's argument.—ED. INQ.]

OBITUARY.

JOHN FREDERICK SMITH.

ONE who worked so quietly and unobtrusively in the cause of liberal religious thought in England that few know what that movement owes to him, has passed away from among us. Readers of *THE INQUIRER* may rightly claim some short account of his life and character, even though he himself would doubtless have asked rather for silence and been content to live only in the thoughts and affections of those who knew him.

John Frederick Smith was born at Great Granston, in Huntingdonshire, on October 23, 1839. His father was a farmer, and his mother was a daughter of the Rev. Samuel Peters, well known as one of the more liberal Baptist ministers of his day. This parentage and his early surroundings explain the knowledge and love of simple country life, which sometimes surprised those who only knew him as a scholar, and also the gradual and natural steps by which he reached a freer theological position than that which was offered by the Baptist churches. He was intended at first for business, and was actually apprenticed to a tradesman in Huntingdon, but his desire to enter the ministry proved so strong that all obstacles were overcome, and he entered Regent's Park College at about seventeen years of age.

After leaving college he proceeded to Göttingen, where he came under the influence of Ewald, whose fame as a Biblical scholar, long established in Germany, was then beginning to spread into England. On his return to England he entered the ministry at Broughton, in Hampshire; and here it was that he met Miss Sophia Bompas, whom he married in 1866, and who now survives him with her three sons and two daughters. The pastorate at Broughton was succeeded by a short pastorate of the Baptist Church in Hull; a period of disappointment and trial—failure on the part of the congregation to make good the promises they had held out—mingled with charges of "heresy" against the minister. Resigning his pastorate, he went again to Göttingen to renew his German and theological studies, and to secure for himself a period of rest and calm, in which to make clear and sure his own position, and decide upon his future course.

In 1869 the Rev. R. B. Drummond having taken a special Hibbert Fellowship, Mr. Smith was invited to occupy the pulpit of St. Mark's Chapel, Edinburgh, during the twelve months of his absence. This was followed by an invitation to the ministry of the Elder Yard Chapel, Chesterfield, where he remained till 1880. On account of his health he was then compelled to relinquish the regular duties of the ministry for a time, and lived three years in Jena, occupying himself in literary work. He subsequently occupied the pulpit at Mansfield and at Clifton, but failing health at last compelled him to relinquish the ministry, and after residing for a short time in London he retired in 1896 to Royston, in Hertfordshire, where he died on the 22nd of November, 1898.

In his final decision after his troubled ministry in Hull, and the subsequent period of calm inquiry and consideration in Jena, to leave the Baptist Church and

join the old Presbyterian group of congregations now commonly known as Unitarian, Mr. Smith was no mere convert from one dogma to another. The difference in principle as to church life and membership, the relation of religion to theology, and the true meaning of religious liberty, was as clear to him as to those who were free born; and our churches had no stauncher supporter of their true freedom, and no more faithful minister of their spiritual life. He had indeed purchased his freedom with a great price, for his college education, in the first instance, and his early studies in Germany were only to be had at the cost of frugality and self-denial which doubtless permanently injured his health, and lay at the root of much later suffering born with marvellous patience. The course of thought and experience through which he had passed left him with a firm foundation of religious faith; so that, as one of his former hearers at Chesterfield says, "His deep devoutness and faith did not lean on a mere framework of foregone conclusions, but were associated with keen and unfettered thought, stimulated such thought and received from it in turn added depth and vitality." "These conditions enabled him to bring home to his hearers with special power some of the spiritual influence and meaning of orthodox dogmas not accepted in their popular form by either him or his hearers, and thus to give a sense of being in communion with the Church throughout the world, and of sharing fruitfully in the great religious inheritance of the past." His high intellectual culture and extreme simplicity of life and character gave him a comprehensive sympathy which embraced all sorts and conditions of men, and enabled him to be the personal friend of each while he brought the world in which he moved "to sympathy with hopes and fears it heeded not."

The fullest and strongest years of Mr. Smith's ministry were those spent at Chesterfield. Here he not only discharged the ordinary duties of the preacher and pastor with a power and fidelity, the memory of which is still cherished in the Elder Yard congregation, but was also active in social, political, and educational movements in the town. In his later ministry at Clifton such public work lay beyond his strength and the possibilities of his uncertain health; but his fine insight and deep religious feeling met with that appreciation on the part of his hearers, which found its sure return in the enrichment of their own spiritual life.

Even his complete retirement from the active ministry was far from being a surrender of his work. To the last, in spite of serious interruptions and constant difficulty in accomplishing the tasks he had set himself, he continued to keep in close touch with the religious literature and thought of the day and to pursue his own Biblical studies, and to communicate the results through various channels. From the year 1874 till within the last few weeks of his life he was a regular contributor to the pages of the *Manchester Guardian*, writing not only on theological and scriptural criticism, but also upon German political and social movements. Of these latter he had an intimate knowledge, and he wrote upon them with a freedom and veracity of utterance which was not without its dangers during his residence in Germany. [In addition to this

he was seldom without some literary work on hand. We owe to him the translation of Ewald's "Prophets" and the later volumes of his "History of Israel," and Pfeiderer's "Hibbert Lectures"; the editing of the late Charles Beard's "Martin Luther," and the valuable article on Unitarianism in the "Encyclopædia Britannica"; also many excellent articles in the *Theological Review*—notably the series on Franck, Herder, Lessing, Goethe, and Lang—subsequently published in a little volume under the title, "Studies in Religion under German Masters." F. H. J.

A member of the Clifton congregation also writes of Mr. Smith:—"Those who heard his occasional sermons to children will not soon forget the perfect simplicity and the loving tact which characterised them, nor how the lesson, whether enforced by some picturesque legend from an early father, or an incident from modern biography, was never strained, but appealed by its innate truthfulness and beauty to old and young alike. As a profound student of German theological thought, Mr. Smith ranked high, not only among English, but among European scholars, while his wide knowledge of the best English literature made his companionship delightful to his friends, to whom his gentle, unassuming, and sympathetic spirit greatly endeared him."

MRS. FERMOR.

AN old pupil of Mrs. Fermor's, when she was Miss Emily Bryant, at The Briars, Maidstone, sends us the following reminiscence of thirty years ago:—"Miss Bryant then kept a school for little boys, and there are many Unitarians of more or less prominence now who owe a deep debt of gratitude to the deceased lady for the excellent grounding she gave them in their early training. She was a most careful teacher, her discipline, though never harsh, was effective, and she possessed the rare gift of making boys never forget the lessons she taught. As little boys at school, instinctively we looked up to her; but it is only in after life that we realise her gentle forbearance, her great patience, and her modest estimation of herself. In her young days the higher education of women was only just beginning to be recognised, but her good uncle, the Rev. William Stevens, then minister of Earlstreet Chapel, Maidstone, who adopted and educated her, gave her all the advantages that then existed, and she passed with credit the examination of the College of Preceptors. After his death she was, therefore, able to take up the work of education, and the memory of her and of her aunt, Mrs. Stevens, who attended so well to the comforts of the little scholars, will be a joy to many." Mrs. Fermor, as we announced last week, passed away on November 20, aged seventy-two.

TO A TIRED MOTHER.

A LITTLE elbow leans upon your knee,
Your tired knee that has so much to bear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair:
Perhaps you do not heed the velvet touch
Of warm moist fingers folding yours so tight,
You do not prize this blessing overmuch
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day,
We are too dull and thankless, and too
slow
To catch the sunshine till it slips away;
And now it seems surpassing strange to
me
That while I wore the badge of mother-
hood,
I did not kiss more oft and tenderly
The little child that brought me only
good.
And if some night when you sit down to
rest
And miss the elbow from your tired knee
The restless curly head from off your
breast,
The lisping tongue that chattered con-
stantly;
If from your own the dimpled hands had
slipped
And ne'er would nestle in your palm
again,
If the white feet into the grave had
tripped—
I could not blame you for your heart-ache
then.
I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints when the days are
wet
Are ever black enough to make them
frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber floor,
If I could kiss a rosy restless foot
And hear it patter in my home once
more,
If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could
say
She was more blissfully content than I.
But oh, the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown,
The little child I used to kiss is dead.

ANON.

THE CHILDREN'S COLUMN.

HUGH sat with his lesson books open before him. He was very quiet, but presently bang! bang! was heard as he shut them up, and "I shan't! I won't!" was muttered between his teeth.

"What's all that about, old boy?" said his father.

"I didn't know your were there, father."

"Well, what's the matter?" asked he.

Hugh's face was very red. "Old Smee's a bully, that's all, father."

"That is a nice way to speak of your schoolmaster, and a fine scholar and a gentleman. What do you mean, Hugh? How has he offended you?"

"He said I didn't know my lesson yesterday, nor again to-day: he has set me to learn it, twice over."

"And did you know it?"

"No, of course I didn't; I didn't learn it."

"And why didn't you?"

"Because I didn't choose; and I'm not going to learn it."

"What do you go to school for, Hugh?"

"To learn," said Hugh.

"To learn what?"

"Oh, some things," said Hugh.

"Who settles what you are to learn?"

"Well—you, father, and Mr. Smee."

"And when I sent you to school did I say you were to 'choose' what you learn? or did Mr. Smee say so?"

"No," said Hugh, thoughtfully: but then he added, "but this was only out of spite."

"There you are wrong, Hugh, and you know it as well as I do. You know quite well that it was because it *was* your lesson, necessary and right for you to learn: and also because you must obey your master in whose charge you are."

"But I don't want to obey: it is for girls and little chaps to obey, and when one gets big one can do as one likes."

His father laughed. "Where did you learn that clever lesson, Hugh?"

"All the boys say so, father."

"Then it is 'all the boys' that you obey, is it?"

"No, not *obey*; but they laugh at you, if you are obedient when you are big."

"But I send you to school to do what your master tells you, not the boys. In disobeying him you disobey me also."

"I didn't mean to do that, father," said Hugh penitently.

"I know you did not, my boy: but lads like you cannot judge what is best for you, and must trust to your elders even when you don't like what they tell you."

"But I am getting big, father, and big people needn't obey; they choose for themselves."

"What do you say of the Guards, Hugh? They are the biggest fellows I know; how would it be if they didn't obey? Suppose they 'chose' to walk all out of time; to play their band all out of time, or different tunes; to run or walk as each man chose; not all to advance when ordered; to fire just as they liked. What sort of an army should we have then?"

"But they are soldiers: of course *they* obey."

"Then they have grown to manhood, and are as 'big' as you could wish, yet they not only obey but would scorn to do anything else."

"Oh yes, I will obey when I am a soldier."

"Of course you will, and I hope make as good a soldier as the best of them. But, Hugh, we are all soldiers now, with our battles to fight. But our battles must not be with our schoolmasters and parents. If we do not learn to obey *now*, promptly, cheerfully, and without question, it will not come easily all at once. If you want to be a good rower or racer or climber you must practise or 'train,' else when you want most to do well your muscles won't be under your control, nor strong and supple. These things do not come all at once. In all we do we need *training*. You have heard the story of the training ship that caught fire, and how though it was full of boys, little and big, every one of them obeyed orders so perfectly, however terrified by the raging flames around them, that every boy was saved? No crowding, no selfishness; not a boy stirred from his place. There was the result of daily training in prompt obedience."

"But father, what are you to do if fellows laugh at you and call you Molly, and say you're *afraid* if you obey?"

"It seems that that is true and that you are afraid to obey; but afraid of what? Why of the *boys* again, not the masters. You should be strong enough to resist such silly taunts, and lead the army of obedience instead of the mob of disorder. Every good and strong boy

would respect you a hundred times more; and the weak ones might be helped to be stronger. Do you think any boy would laugh or scoff at the obedience of those boys on the burning ship?"

Hugh sighed. "You don't know how hard it is when you are laughed and sneered at."

"Don't I? I had plenty of it when I was a boy, and men have plenty of it too. But *men* can't do as they choose, either; if they have any conscience or love for others they too are obliged to obey; a man must work, and work honestly, whether he is laughed at or whether he wishes it or not, or he brings ruin and misery into his home; he must be temperate, or what becomes of his wife and children? If he disobeys these clear rules in comes the law and the police to *make* him obey. As long as he lives a good life and obeys God's laws he is let alone; but if he does not, man's law steps in to enforce obedience. Our lives must be governed all through by obedience, from babyhood to death; and as a baby learns to walk, we must practise obedience."

"I think I understand, father."

"And as for being laughed at, no brave girl or boy should really care a rap for it. It is not *pleasant* to be laughed at, but there it ends: and the laughing and teasing will end too if we show that we can do what we think right in spite of it. In the train as I came home, two boys whose football game had been stopped by rain were talking: one said, 'We'll go next Saturday.' The other said, 'Perhaps we shan't be allowed.' The first said, 'Oh, who cares? I'd go, all the same.' 'I shouldn't,' said the other, and a silence fell.

Hugh's father took down a book from the book-case, and opened it; and saying "Look here, Hugh," showed him this poem by Caswall:—

Why should we vex our foolish minds

So much from day to day

With what an idle world concerning us

May think or say?

Do we not know there sits a Judge,

Before whose searching eyes

Our inmost hidden being cleft in twain

And open lies?

O my omniscient Lord and God!

Enough, enough for me,

That Thou the evil in me and the good

Dost wholly see.

Let others in their fancies think of me,

Or say whate'er they will;

Such as I am before Thy judgment seat,

So am I still.

Praise they my good beyond desert,

And all my bad ignore;

That am I which in Thy pure sight I am,

No less, no more!

Deery they all my good, and blame

My evil in excess;

That am I which in Thy pure sight I am,

No more—no less!

When Hugh had read it he sat very quiet for a long time, and no more was said. Then he slipped Caswall's poems, open, under his lesson book, and worked on steadily.

Next day when he came home he had a quiet and sunny face.

"How were the lessons, Hugh?" said his father.

"All right, father; Mr. Smee said he was quite satisfied."

His father laid his hand on Hugh's shoulder, and they understood one another.

GERTRUDE MARTINEAU.

The Inquirer.

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LONDON, DECEMBER 3, 1898.

DIVINE REVELATION.

The report which we published last week of the Autumnal Meetings of the British and Foreign Unitarian Association opened with a short summary of the sermon preached by the Rev. H. ENFIELD DOWSON at the afternoon service. The sermon must not be judged by so imperfect a report, but while its main purpose is quite clear—to affirm the true basis of religious faith and the right spirit of fellowship in religious work and worship—there are sentences in our report, dealing with the nature of revelation, which as they stand seem to us calculated to leave an unfortunate impression.

The sermon opened with a contrast between the position of the early advocates of Unitarianism in this country and their successors in the latter half of the present century. Formerly Unitarians and Trinitarians were agreed in the acceptance of a special supernatural revelation guaranteed by infallible Scriptures; the difference arose in their interpretation of the Scriptures, and it was largely a controversy as to what certain texts really meant. But now the Scriptures are regarded in an altogether different light. They are no longer accepted as an infallible oracle, but as the most precious historical records, to be judged as other ancient literature is judged. The authority of the Bible does not guarantee the truth of everything it is found to contain, but the truth it is found to contain gives whatever authority it rightly exercises over our religious life. The final appeal, therefore, must not be to any written testimony, but to the inward witness of the Spirit to whatever is true and right and good. We believe in God, as Mr. Dowson

said, “not because of the record of some guaranteed oracle, but as the result of the soul’s own communion with the Eternal Spirit.” That was the basis of the faith which was in CHRIST—a faith which “effectually drew the child into living contact with the Eternal Father.” And our religion must be grounded on a like experience, in the reality of our own spiritual life.

Thus Mr. Dowson marked the radical difference of the modern Unitarian’s conception of revelation from that of his predecessors, and also from that of fellow Christians of the present day, “who still hold by the ancient theory of supernatural revelation.” This, no doubt, is a true distinction, though we may say in passing that there are many others besides Unitarians, in fact the great majority of thoughtful Christian people, who have very largely modified their views of the nature of Divine revelation, and would by no means be prepared to accept what seems to us now the old mechanical view of inspiration. It is not on the letter of the Scripture, accepted without question as infallible, that the modern interpreters of orthodox doctrine base their plea, but on the facts of history and of the spiritual life of to-day; and our controversy with them, in the interest of ultimate truth, must be as to what is the right interpretation of those facts.

But our special purpose in this article is to guard against possible misunderstanding of our attitude towards the Divine revelation given to the world in CHRIST. Our report of Mr. Dowson’s sermon contains the following sentences, referring to the changed position of Unitarians in reference to this matter:—

They had now no belief that a special intervention had been made; there had been, they believed, no breaks in the uniform divine order; God had not come to the earth, for He had always been there. . . . They had given up the theory of the special character of Christianity as a divinely guaranteed system of truth. It was to them as “natural” a phenomenon as any other in the history of the religions of the world. It was part of the divine order; not the outcome of a special providence. This being so, it was evident that questions of “texts” had no longer the importance for them that once they had. The question of the Divine Messenger lapsed when the idea of the Divine message was abandoned.

So far as these sentences refer to the abandonment of the old idea of special supernatural intervention as the Divine method of revelation, they command our assent; but we are bound to say that the impression they leave upon our mind, as though there were no special Divine purpose in CHRIST and Christianity, seems to us most unfortunate, and indeed we cannot think that such was the preacher’s real meaning. What Mr. Dowson afterwards said of the vast beneficence, which “streamed forth upon the world through CHRIST and those whom he

had inspired and taught,” sets the matter, to our mind, in a far truer light.

While we fully admit that Christianity is to be judged as any other religious movement in the world, and that it is “natural,” as part of the Divine order of the providence of God in history, natural as all unfolding of spiritual life is natural, that does not seem to us in the least to make an end of the question of a Divine message, or of the messenger or messengers through whom it may have been given to the world. What is altered is our conception of the manner in which the message is delivered. We no longer believe that God came specially to the earth, because, as Mr. Dowson says, He was already there. But whenever a human soul is stirred to a deeper sense of the Divine presence, and is drawn into closer communion with the heavenly FATHER, there is what we take to be a special revelation, a fresh act of personal intercourse, for as we believe in the living God, we must acknowledge that there is here not only a human response but a Divine act, in fulfilment of our FATHER’S unchanging purpose of good.

We cannot fathom all the mystery of personal spiritual life; but that God is present with us, and in human history does “fulfil Himself in many ways,” is to us a fundamental truth of the religious life. And if it is so with ourselves then must be most clearly recognised the Divine presence and the fulfilment of the Divine purpose in the purest and loftiest of human lives, and in that beneficent influence which it exercises in the world. We do not accept CHRIST or any measure of Christian truth because of some external “miraculous” accrediting of his authority, but because there is that within us which answers to the appeal of his humanity, and in his companionship opens to us a clearer vision of the truth of God. Therefore we thankfully accept the Divine revelation given to us in him, in his friendship and leadership, and in the progressive life of Christian manhood, which by the grace of God received its first impulse, and finds its constant inspiration, in companionship with him.

The only revelation of God that can touch our lives is present revelation; but our FATHER speaks to us by the inward witness to what is truer and nobler than ourselves in other souls, and thus leads us on to more perfect life in the great fellowship of the children of God.

“BETTER far it is to speak

One simple word which now and then
Shall waken their free nature in the weak
And friendless sons of men;

To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood
shine

In the untutored heart.”—J. R. Lowell.

ADVENT ARMOUR.

ARM, warrior, rise and arm! upon thy heart

Fasten the shining breastplate, fix the shield,

Lift thy bright sword, and stand, and fill thy part:

The Advent trumpet rings thee to the field.

Fear not the roaring menace of the foe,
The fiery darts that rain, the night that lowers,

In argent dayshine mailed thou can'st o'erthrow

Legions of principalities and powers.

Faith is the girdled charm against thy breast,

And Love its outer face that casts the gleam,

Above thy brows the plume of Hope doth rest,

Thou dream'st of triumph and thou hast thy dream.

For lo! where most the flame of battle burns

And where the broken onset fails from thee,

He who hath given thee all thy arms returns

To be the Victor in thy victory.

AMBROSE BENNETT.

THE PULPIT.

SHOW US THE FATHER.

BY THE REV. JOHN BYLES.*

"Show us the Father."—John xiv. 8.

THERE is no condition more sad or pitiful than that of orphanhood. No one of us, probably, is there, whose heart has not been stirred by the sight of some little family bereft of father, or of mother, or of both. Who, then, can measure the pity and the misery of the great family of man if it should appear that there was no Being who thought for it, cared for it, who was ever working for its welfare—no Being to whom the members of that family could look up and say "Our Father." Around us are forces the greatness of which we cannot measure—forces which, when they put forth their strength, we are altogether unable to resist; forces in the presence of which we are pigmies infinitely smaller than those which Gulliver found on his fabled island of Liliput. Behind us is a boundless Sea of Being from out of whose unshored immensity are ever coming causes and influences which affect all of our lives. In front of us is an Ocean, not less vast, on whose boundless waters we must all of us one day embark. What more pitiful, then, than to stand in the midst of this great awful, boundless universe—alone, with no Great Being to whom we can turn and on whose goodness and care we can rely. Is not this cry of Philip, "Show us the Father," the cry of the universal heart of man in every land and every age?

I observe, then, that we have in these words—

1st. The recognition of a great need—we need a Father. Essentially we are children. We begin, all of us, in a state

of childhood; in the deepest sense we never grow out of it.

(a.) We need a Father to supply our outward and material wants. There are those, as we know, to whom the petition "Give us this day our daily bread" is a real, literal, well-nigh agonising cry, and even in the case of those of us to whom the prayer is not so literal, it is the sign of a constant need. For even to the strongest of us and the most richly endowed there come times and crises when we have urgent need of even outward and material help.

(b.) We need a Father to direct and guard us through life's journey. We begin our journey with light hearts, and it is well it should be so. We have no understanding, as yet, of its solemnity; not yet have we learned how tragical it may become, not yet have we discovered how certainly our present choices are determining our future. We have not learned, as yet, that—

Our deeds still meet us from afar,
And what we have been makes us what we are.

We need a hand to guide us; we need One to whom we can turn and say "Teach me Thy way, O Lord, and lead me in a plain path because of mine enemies."

(c.) We need a Father to comfort and to cheer us when the day is dark and the way is rough. Human friendships are good, human sympathy is precious; but we want something more, for "the heart knoweth its own bitterness and a stranger intermeddleth not with its joy." We want an ear that is always open into which we can at all times pour the tale of our fear, of our sorrow, of our need, and it may be of our shame.

(d.) We want a Father to give us, by his very Fatherhood, an assurance of a life hereafter. If it be true that for seventy years, more or less, God our Maker has been training and educating us, fashioning us into His own likeness, it is simply unthinkable that at the end of all those years He will destroy His work or cast it aside as useless. And if He be our Father as well as our Maker, it is no less unthinkable that He will fail to provide us with a life hereafter, in which that reciprocal relationship between the father and the child shall be fulfilled and crowned. We came into this present world ignorant of our needs; we found them anticipated and supplied.

We want a Father—an immortal Father, an everywhere-present Father, who shall supply such wants, not only in the world in which we are living now, but also in that which is to come.

(e.) We want a Father to whom our supreme love, and homage, and worship can be given. We dare not love the creature absolutely. To attempt to do so would degrade us; it would limit our development, it would stop our growth. We want One whom we can love absolutely, whom we can obey implicitly, whom we can serve wholly, One for whom no sacrifice can be too great. Hence the cry of the universal heart uttered by this man Philip, "Show us the Father."

2nd. We have here the discovery of a great Duty. "Show us the Father," said Philip. What was the answer? Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen Me hath seen the Father." But what had

these disciples seen of the Father? Not His infinity—not His omnipotence; not His omniscience; but rather His character, His heart, His mind, His will. "The light of the knowledge of the glory of God" had appeared for them in the face of Jesus. But what was that glory? It was the glory not of majesty or power, but of gentleness, of patience, of sympathy, of helpfulness, of love. It was the glory seen in one who pitied the outcast, who had hope for the fallen, and teaching for the ignorant, who touched the leper, with his sores, who charmed the children, who comforted the mourners. This was the picture of the Father—His image—seen in Jesus. Here, then, is our duty, for not Jesus only, but all of us, are to be revealers of the Father. All things tell of God—birds, beasts, flowers, rolling seas, glittering stars, all tell of His glory and make manifest His thoughts. But His highest organ and His noblest instrument is man. Great is the mystery of godliness—"God manifest in the flesh." This is the manifestation which each one of us is called upon to show. By our patience, our charity, our rectitude, our sincerity, we are to be revealers of the Father.

Of all honours which can come to an earthly father the highest, surely, is to have sons and daughters whose goodness and integrity make manifest the goodness and integrity of the parentage from which they spring. This is the honour, from us, desired by our Heavenly Father.

We have here, then, a great Need, to see the Father; and a great Duty to reveal the Father.

We come now to a statement of the work which I desire to accomplish in this place. I desire so to teach, so to speak, and, if I may dare to say so, so to live as to show the Father.

I desire that the Children should see the Father, not as a gloomy taskmaster repelling their happiness and mirth, but as a joyous God, rejoicing in the gladness He creates, and filling the world with occasions of innocent delight. I would that they should think of His commandments as "more to be desired than gold, yea, than much fine gold; sweeter, also, than honey and the honeycomb." I would that His voice should call them by name, as of old it called the boy in the Temple, and that they with gladness of response should say, "Speak, Lord, for Thy servant heareth."

I desire that the Young Men should see the Father not as an ecclesiastical fiction, not as a dull restrainer of their energies and joys, but as One who has filled the world with interests and with glorious possibilities. I would that they should feel that of all calls His are the most exhilarating, and of all claims His are the most ennobling and uplifting. I would that in the midst of temptation they should obtain power to *endure* by seeing Him who is invisible. I would that in the hour of life's greatest choices and most critical decisions, because of this vision, they should have strength, like one of old, to esteem the reproach of the Christ greater riches than the treasures in Egypt.

I desire that the troubled and the anxious should see the Father as One who shares their burdens, who knows their needs, and on whose great heart of pity they can cast their cares. You remember Longfellow's lines prefixed to his translation of Dante,—

* The substance of a sermon preached on Sunday evening, Nov. 13, at the commencement of his ministry in the Kettering-road Church, Northampton.

Ofth have I seen at some cathedral door
 A labourer, pausing in the dust and heat,
 Lay down his burden and with reverent feet
 Enter and cross himself, and on the floor
 Kneel to repeat his paternoster o'er.
 Far off the noises of the world's retreat;
 The loud vociferations of the street
 Become an indistinguishable roar.

So here, I would that the weary and
 heavyladen, leaving their burden at the
 door, should enter and find within new
 strength and hope and faith with which to
 take it up afresh as they go forth again
 into the world.

I desire farther that the People should
 come here and see the Father. I do not
 want this church—and you do not want
 this church—to be the church simply of
 the elect few, whether their distinction be
 the distinction of wealth, or position, or
 culture, or even of brains.

I want it to be a church for the People.
 When the great preacher went forth to
 proclaim his message it was said of him
 that the "common people heard him
 gladly." This was the result partly of
 the real, true sympathy he felt towards
 them, and partly of the revelation of the
 Father, which, out of the depth of his
 own filial soul, he was able to impart. Our
 message is the message of Jesus. We
 proclaim to-day, as he did nineteen hun-
 dred years ago, the message of the
 Father's thought, and care, and love for
 all His children, and to me personally it
 will be a matter of grievous disappoint-
 ment if my brothers and sisters of toil,
 whose lives are often hard and trying and
 monotonous, do not find here the message
 which they need, and beyond this the
 welcome and the love which make the
 message real.

Here, then, is a statement of the work
 which I desire to accomplish. Let me add
 that this work is your work no less than
 mine. This church is to be the organ of God,
 the instrument on which He plays, and by
 means of which he reveals Himself. Every
 church has its own mark and distinctive
 characteristic—its common feature. We
 have known churches, some of us, perhaps,
 of which the common feature was not
 lovely; let it not be so with this. By our
 joyousness, our kindness, our integrity,
 by the beauty of our bearing and
 characters and lives, let us be known. By
 these things let us manifest the Father.

Men may differ from us, perhaps; they
 may think that we too lightly let go that
 which they jealously conserve, but at
 least let them recognise this: that here in
 this community are to be found upright
 and honourable men, men of whom it may
 be said as it was of Job, "When the ear
 heard him then it blessed him, when the
 eye saw him it gave witness unto him,
 because he delivered the poor that cried, the
 fatherless also, and him that had no helper."
 That here, also, are to be found gracious
 and devoted women, whose lives are
 radiant with the light they shed on
 homely duties and on simple things, and
 whose kindly deeds, like those of Dorcas,
 overflow into other homes and other lives.
 That here, too, are to be found young men
 and maidens making plain to all men the
 reality and value of the training which in
 their homes they have received, and
 steadfastly treading those paths of integrity
 and usefulness and goodness which their
 parents trod before them.

God has set us in this city, with its
 varied population and its many needs,
 that we may take our share in bettering

its conditions and in brightening and
 uplifting the lives of those who dwell
 within it. To promote the accom-
 plishing of these high aims I desire that
 our neighbours, all around, should feel
 that here they may resort with a certainty
 of being helped at least to find the
 Father. My desire is that they may find
 Him in the message delivered from this
 pulpit, and not less surely in the charac-
 ters, and lives, and tempers of those who
 constitute this Church.

The Word had breath, and wrought
 With human hands the Creed of Creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought.

This is the "word" which I desire
 should possess and animate this church.

THE GIFFORD LECTURES.

PROFESSOR C. P. TIELE, of Leyden, is
 delivering his second course of Gifford
 Lectures in the University of Edinburgh,
 his subject being, "The Manifestations
 and constituents of Religion." Having in
 a previous course dealt with the historical
 development of religion, his object now is
 to inquire what is permanent in the
 various forms which it has taken and
 common to them all. The course is, in
 fact, an introduction to the ontological
 part of the science of religion. In the
 opening lecture, having referred to various
 definitions of religion, Professor Tiele, as
 reported in the *Scotsman*, proceeded with
 his own analysis.

"The true constituents of religion," he
 said, "were emotions, conceptions, and
 sentiments, of which words and deeds
 were at once the offspring, and the index.
 Nor was there less diversity in the actions
 in which religion was manifested. Those
 who confined themselves to mere words,
 spoken or written, however well meant,
 however deeply felt, could not be regarded
 as thoroughly in earnest unless they sealed
 them with their actions. These actions
 did not consist solely in the observances
 summed up in the term worship, of
 which they naturally thought in the first
 place—that was, in communion with the
 Deity in secret or in public, at set times
 or whenever the heart yearned for it, a
 communion which, though indispensable
 to the maintenance of religious life, could
 not of itself alone be called the religious
 life. There was something attractive to
 the religious soul in every religious act,
 provided it be earnest and sincere. Religion
 manifested itself in all kinds of
 words and deeds. And when they spoke
 of religion pure and simple, and searched
 for its essence and origin, they did not
 mean that kind of religion which was
 adopted, without inward conviction, as a
 necessary appendage of enlightened educa-
 tion, and put on like a Sunday garment,
 but solely that religion which lived in the
 heart.

"He was satisfied that a careful analysis
 of religious phenomena compelled them to
 conclude that they were all traceable to
 the emotions—traceable to them, but not
 originating in them. Their origin lay
 deeper. Religion always began with an
 emotion. In the case of the great
 majority of people, religious emotions
 were awakened by the representations of
 others. If they inquired what it was
 that stamped an emotion, a conception, or
 a sentiment as religious, and what
 differentiated it from an æsthetic, intel-
 lectual, or ethical impression, they

might answer in the familiar old
 words, "the tree is known by its fruits."
 Words sincerely uttered and deeds spon-
 taneously performed afforded the true
 test. It was once the fashion, though
 they heardless of it nowadays, to look down
 with contempt on every manifestation of
 faith, and not even to take account of
 distinct conceptions and definite senti-
 ments, but to attach importance solely to
 certain vague feelings and longings, as if
 they contained the whole pith and essence
 of religion. He rejoiced that the need of
 religion, so long obscured by prosaic
 materialism, was again beginning to make
 itself felt. That, however, was but the
 glimmering of dawn; the morning had yet
 to come; and noon was still far distant.
 Lastly, it had been said, and it was still
 maintained by many, that everything
 depended on sentiment. Nor did they
 dispute that a great deal depended upon
 it. Obedience, calm submission, perfect
 dedication, and sincere adoration were all
 genuine religious sentiments; and
 wherever they occurred, there religion
 existed. But it was certainly not a matter
 of indifference whether the believer ent-
 tained such sentiments towards a benevo-
 lent Vishnu or towards a cruel Siva, or
 obeyed Melek or Ashtarte, or adored the
 Yahve of Israel, who took no pleasure in
 human sacrifices and was of purer eyes
 than to behold iniquity.

"There were, in short, three essential and
 inseparable requisites for the genuine and
 vigorous growth of religion—emotion, con-
 ception, and sentiment. All the morbid
 symptoms in religious life were probably
 due to the narrowmindedness which
 attached exclusive value to one of these, or
 neglected one of the three. If religion
 were sought in emotion alone, there was
 imminent danger of its degenerating
 into sentimental or mystical fanaticism.
 If the importance of conceptions were
 overrated, doctrine was very apt to be con-
 founded with faith, creed with religion,
 and form with substance—an error which
 inevitably led to the sad spectacle of
 religious hate, ostracism, and persecution.
 Those, again, who took account of senti-
 ment alone regarded every act done in the
 name of religion, however cruel and
 inhuman, as justifiable on the ground
 that they were acts of faith (*autos da fé*)
 —of what kind of faith they did not
 inquire—while others would care nothing
 if religion were entirely swallowed up by
 a dreary moralism. But, important as it
 was, the indissoluble union of these three
 elements did not of itself ensure the com-
 pleteness of religion. They must also be
 in equilibrium; and if their equilibrium
 be disturbed, a morbid condition of
 religion was the result. Human life had
 other and perfectly justifiable aspects
 besides the religious. Yet one thing was
 certain: religion dwelt in the inmost
 depths of our souls. Of all that we pos-
 sess it was our veriest own. Our religion
 was ourselves, in so far as we raised our-
 selves above the finite and transient.
 Hence the enormous power it conferred
 upon its interpreters and prophets—a
 power which had been a curse when
 abused by selfishness and ambition, but a
 blessing when guided by love—a power
 against which the assaults of the adver-
 saries of religion, with the keenest shafts
 of their wit, with all their learning and
 eloquence, their cunning statecraft, and
 their cruel violence, were in the long run
 unavailing and impotent."

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of the subscribers and friends of this Society was held on Wednesday evening at Essex Hall. Tea and coffee were provided, and the first hour was spent in social intercourse. There was a good attendance, among those present being Mr. S. S. Tayler (President), Mr. David Martineau (Treasurer), the Revs. Dr. Brooke Herford, R. Spears, H. Williamson, W. C. Bowie, T. E. M. Edwards, Dr. G. D. Hicks, F. Allen, W. G. Cadman, J. E. Stronge, H. Rylett, A. Farquharson, H. W. Perris, W. C. Pope, J. Toye, and V. D. Davis, Dr. Blake Odgers, Messrs. G. L. Bristow, P. W. Clayden, H. Epps, I. S. Lister, J. T. Preston, S. W. Preston, Percy Preston, W. Bailey, A. S. Tayler, W. S. Tayler, H. C. Clarke, E. C. Clarke, E. Coventry, S. Charlesworth, E. Capleton, B. Lewis, H. F. Morley, H. Young, and H. Clennell (Secretary), Mrs. Alfred Lawrence, Mrs. L. M. Aspland, Mrs. H. Rutt, Miss Preston, Miss M. Martineau, Mrs. Odgers, Miss Tayler, Miss Teschemacher, and many others. Letters of regret for absence had been received from Mr. Russell Martineau and the Revs. W. G. Tarrant and H. Rawlings.

At eight o'clock Mr. S. S. TAYLER, the President, took the chair, and spoke of the importance of the work of the Society, and of the progressive educational work the members of their churches were called to do. The daughter of one of their ministers had undertaken such work on the banks of the Nile, and the Rev. S. F. Williams had gone out to India for three years to help in the growth of the religious life of that people. Their work must be undenominational. They had in Unitarianism a great principle, which was one of the civilising influences of the world.

Mr. DAVID MARTINEAU, as Treasurer, pointed out that while they had been lately spending on an average £300 a year beyond their regular income, that money represented good work done; the present year had begun with a deficit of £173 and would close after large extra expense in connection with more than one of their assisted churches with a deficit of about £480. He had not been dismayed by those constant deficits, because he had known while the work was being done there were generous friends who would come to his assistance; and yet he was growing tired of that constant begging. Their President had signalled his year of office by a sustained effort to reduce the deficit, and had collected from a number of friends about £260. He trusted that others would come forward to add to that amount. They had hopeful work in hand at Lewisham, at Plumstead, and at Bermondsey and elsewhere. In the next few years they hoped largely to reduce the extra expenditure, and he appealed for further support of their work.

Dr. BLAKE ODGERS said that in the rapid growth of London they had a difficult problem, but their work must be supported. He thought more might be done when Unitarians came to settle in London if country ministers would always furnish them with letters to London ministers, so that their people might not be lost sight of; and in rapidly-growing districts they should look forward and secure eligible sites, so that new congregations might be established where

they were needed. Several of their recently-established congregations, such as Plumstead, Kilburn, and Forest-gate, were ready for church building, if they had the means. A permanent Church Building Fund ought to be established, say of £10,000, to be invested, and the income used to secure eligible sites, and to assist congregations, when the time for building had come, by a loan without interest, and with a strict agreement as to repayment, so that the fund would remain for continuous use. As to the method of raising that £10,000 a bazaar was suggested, and he referred to Mr. Perks's million guinea scheme. If the Wesleyans could raise a million guineas, they ought not to find it difficult to raise £10,000 for so good a purpose.

Dr. BROOKE HERFORD told of his experience in America, where he had taken part in the raising of such a Church Building Fund. At a single meeting of the National Conference they had raised as much as £4,000, and the fund had now grown to about £40,000. He should consider it better to attempt to raise not a local but a National Fund, and it was essential in the working of it to secure a few substantial laymen who would back the promise of repayment made for a loan to any new congregation. He was convinced that the first thing that Society should aim at was a personal canvass of every member of their London congregations, to increase their regular annual income to a sufficient amount. At the same time he should be glad to help to raise a central fund, and if a bazaar were determined on he should be ready to do his part. In conclusion he referred to the great encouragement they had received from the recent splendid meeting at Bolton.

The Rev. H. WILLIAMSON, in response to the Chairman's invitation, spoke of what he felt to be the true spirit of the missionary, who must go out simply to give, not expecting immediate results. So they ought to go out to deliver their message. They must be prepared to make sacrifices for the cause. They had a message which answered to the needs of men in the light of modern knowledge, and if they were faithful in their sowing, God would in due time give the harvest.

A vote of thanks to those who had provided the evening's entertainment, moved by the Rev. H. W. Perris and seconded by Mr. Clennell, and a vote of thanks to the President, moved by Mr. David Martineau, brought the meeting to a close.

LYE, NEAR STOURBRIDGE.

On Monday November 21, Mr. A. W. Worthington opened a bazaar in the schoolroom of the Unitarian congregation at Lye, with the object of raising a fund to repair and decorate the chapel and schoolroom. Among those present were the Revs. I. Wrigley (minister of the chapel), A. W. Timmis and Rees Davies (Primitive Methodist). The total amount cleared was £85.

In opening the bazaar Mr. Worthington referred to the great loss they had sustained in that district through the death of Mr. Charles Cochrane, and then proceeded to give the following interesting particulars as to the history of the congregation:—

It was about 150 years ago since there was living a Mrs. Witton, at the Lye House, towards Shepherd's Brook, now divided into two. She had Presbyterian ministers

to stay with her, and wrote a diary, from which he had seen several extracts. Altogether she was a very capable person in her day. She was of the ancestry of Mr. Joseph Chamberlain, Mr. F. Nettlefold, and the Prestons, with whom he himself was connected. She had a son, the Rev. F. Whitton, who took an interest in establishing a Presbyterian Chapel at West Bromwich. At the time Lye House was built he supposed there would not be more than a score of houses in Lye. Lye, however, grew up fast; the nailers built their thatched cottages, some of which still remained, and the people were very hard-working and liberal-minded, yet without the influences of religion or education being brought to bear upon them. It was rather more than a century ago that Mr. James Scott felt they should not be so left, and got a house to which they might come for Sunday services. The windows were, however, broken, and the rector of Old Swinford interfered. It was the time of the Priestley riots in Birmingham, and the effort was for the time stopped; but Mr. Scott was not discouraged, and, soon after, the room in which they were that afternoon assembled was built. He remembered seeing the window shutters which were put up to prevent the windows being broken. A few years after the foundations of the neighbouring church were laid, but theirs was the first place of worship in Lye, and Mr. Scott, with his white pony, was a well-known figure, and earned for himself the title of the Apostle of Lye. Their chapel was thus built, and he had preached in it himself, upon more than one occasion, to six or eight old women, whose attendance, he was afraid, was due partly to the material assistance which they obtained. He remembered they had, in those times, to line out the hymn—two lines at a time, and old Mr. Billingham used to bring his cello to play the tunes in slow and stately manner. Soon after a great effort was made, and the adjoining chapel was built, and there was great interest shown in it among those who had an attachment to the old cause. The next occasion which he remembered was a similar one to that afternoon's, when he opened a bazaar, which was held to raise funds for building Mr. Pipe a parsonage—the house in which Mr. Wrigley now lived. Before that was built Mr. Pipe lived in a very poor sort of place. Mr. Thomas Pargeter had left a piece of land at Wollescote for the purpose of a site for a parsonage, and Mr. Pipe did not like the land being left vacant. He could get no rent for it, and people used it for pigeon flying on Sundays, and he wrote such bewitching letters that no one could resist them, and so the money was got together and the house was built. There had been Mr. Kedwards, Mr. Broadrick, Mr. Pipe, and Mr. Wrigley, and each one seemed to have gone farther in winning the affection and respect of the people of the district, and to have got more and more influence and command over those in the neighbourhood.

In conclusion Mr. Worthington said that the condition of that neighbourhood had greatly improved since the old days, and that as an urban district Lye had a great future before it.

WHEN God afflicts thee, think He hews a rugged stone
Which must be shaped or else aside as worthless thrown.—R. C. Trench.

PROVINCIAL LETTER.

NORTHUMBERLAND AND
DURHAM.

I HAVE been asked to give some impressions concerning missionary work in these two counties, and wish to emphasise, in starting, the fact that my stay here has not yet reached two years. It is not impossible, even in that short time, to form some idea of the possibilities and peculiarities of the district, but concentration of attention upon one or two special centres renders a very accurate appreciation of the larger field somewhat less likely. In the first place it is to be noted that all missionary effort in these counties is nominally under the auspices of the Northumberland and Durham Unitarian Missionary Association, a body which, owing to geographical conditions, meets in Newcastle, and consists very largely of members of the Church of the Divine Unity. Much of the work south of the Tyne is carried on by a Sub-Committee of this Association, known as the Tees-side Committee; in their domain are Stockton, Middlesbrough and Darlington. Under the direction of the Rev. W. H. Lambelle the two first-named are enjoying a period of spiritual and temporal prosperity, while just at present Darlington, having lost the Rev. J. H. Weatherall, and found no successor, is in a less happy condition.

Northumberland, though large, is a thinly-populated county, and, in consequence, there are not many centres where missionary efforts could profitably be carried on. Apart from Newcastle itself, and North Shields, there is not a town whose population amounts to 20,000; Morpeth, Alnwick, Hexham, and Rothbury, are all small places, averaging about 5,000 each; Walker and Wallsend, practically suburbs of Newcastle, have each just over 11,000, while Blyth—a coal port—boasts 15,000. The North and North-Western parts of the county are hilly and sparsely inhabited; the coal industry lies almost wholly in the South, so that the collieries and Tyne-side present practically our only really hopeful fields. I speak advisedly, for after all said and done, it is largely a matter of arithmetic: given so many people of such occupations and it is easy to make a fairly accurate computation as to the chances of supporting a Unitarian church. Our hope—namely, church building hope—lies in towns where there are at least from 50,000 to 75,000 people; elsewhere the very best efforts will be largely wasted. Villages and towns that can scarce, even with the aid of liberal grants from societies, support a liberal orthodox Nonconformist church, are bad ground for us. Northumberland and Durham abound in such places. Doubtless there is much liberal thought about, and here and there are many individuals ready to receive our gospel. But church organisation needs more than this, and I find it generally true that once a man accepts Unitarian opinions he becomes convinced that if he is to worship in the company of his fellows it is essential he should have a church-building and a college-trained minister.

We have one church in a colliery district up here—Choppington. It has had thirty years of useful life, and stands to-day 'farthest North' in England, waving the flag bravely and accomplishing a measure of good work in the district. If the building were on wheels (who will

invent a really movable church?) it would probably have been in Ashington ere now—one of the largest collieries in the kingdom, situate about three miles away.

Colliers up here are not what they used to be: thoughtful, well-read, hard-headed men are now the exception, save amongst the older men. Football, sport (?) and gambling, dominate everywhere. Lectures—political, social and theological alike—are a drug in the market, and the cheap and nasty newspaper is as great a corrupting influence here as in London or Manchester. The miner's life is hard indeed, but it is lighter than his father's, yet the sons have not a quarter the mental fibre of their sires. Things are at a low ebb, so low that the longed-for "turn" must be close at hand. Our Choppington church is doing its best to promote the brighter days we believe to be in store. Every denomination, we are told, is represented by a church at Ashington, and our Association have now determined upon the giving of an experimental lecture there in order that it may be seen whether our time has not yet come.

"What is wrong at South Shields?" That is the question which continually greets me. Not want of population in that case, for North and South Shields, including Tynemouth, number over 120,000 inhabitants, and there is no reason why a partially self-supporting church could not be maintained; we have a convenient building, well-fitted, and not badly situated, yet the congregation is small and weak; one or two are enthusiastic and work hard, but they want multiplying by twenty before solidity will come; true there is no minister at present, nor means to get one, yet services are regularly conducted by earnest capable men who are ever ready to sacrifice their comfort and time at the call of our various little congregations in the district. There is a grand opening here for some devoted young man who will be able and content to work for one year with scarcely anything in the way of salary, in sure and certain hope of a real resurrection in the course of a few months.

Sunderland, also, cannot be said to flourish. It is a still bigger town; we have there a building well situated, which would be the envy of many of our "up-a-passage" chapels, a busy, energetic, go-ahead population, many things in our favour; but reports which reach our Association tell of very small gatherings.

Newcastle grows East and West, and it will not be long before the desirability of establishing a second Unitarian church will become apparent to all; meanwhile in "the dirty lane that leads to Newcastle"—such is the pleasant name by which, until recent years, Gateshead was known—the effort to found a church is proving successful. Gateshead has been well leavened with Unitarianism in times past, and the fruit of much patient and apparently unrewarded sowing is now, we hope, about to be reaped.

Much praise is due to the members of the N. and D.U.A. for the earnestness and loyalty with which in times past they have promoted our form of faith in this not too propitious field. Much praise is due to them also for the way in which, at the present day, neither money nor labour is grudged for good work undertaken. Tyneside is not very lovely, and its towns have few features that redeem the materialism which seems co-extensive

with its commercial success; but self-sacrifice, religious zeal, and love of truth are paramount in the hearts of many, and therein lies our chief hope of missionary success. ARTHUR HARVIE.

WE have received an appeal for the new church building at Chorlton-cum-Hardy, Manchester, issued in a very attractive form, without expense to the congregation. Two miles from Sale, rather less from Moss-side, and three miles from Platt, the church is to be built in the midst of a rapidly-growing population, which during the last fifteen years has increased from about 500 to nearly 8,000. The congregation has been established for eight years, and have just appointed the Rev. James Ruddle as their minister. It is essential to further progress that they should now have a church of their own, and the plans, prepared by Messrs. Cunliffe and Pilling, of Bolton, appear to be admirably suited to the purpose. The outward aspect seems to be of a kind of domestic Gothic, not unlike the Bootle Free Church Hall. Of the £2,000 it is proposed in the first instance to expend is £1,500, contributed by the Manchester District Association, from the Bazaar Fund, the B. and F.U.A. gives £50, and a further £235 has been raised by the congregation.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEAL.

MR. CADMAN makes the usual December appeal for Mansford-street Church and Mission, which continues much of the good work formerly done by Spicer-street Mission. He will gladly receive contributions to the Poor's Purse and to the Christmas Fund. The latter provides Christmas dinners, in a few special cases suitable presents of books and clothing for the Sunday scholars, the usual Christmas parties and various other entertainments. Both funds urgently need replenishing. Parcels containing clothing, new and discarded, boots and shoes, children's books, toys, &c., will be welcome. Letters and parcels should be addressed Rev. W. G. Cadman, Mansford-street Parsonage, Bethnal-green, E.

Belfast.—The annual social meeting of the York-street congregation was held in the lecture hall on Friday, Nov. 18, when a goodly number sat down to tea. The Rev. A. Ashworth presided over the meeting which followed, and addresses were also given by the Revs. Thos. Dunkerley, of Comber, and John A. Kelly, Dunmurry. Letters of apology for non-attendance at and sympathy with the object of the meeting were read from the Revs. E. I. Fripp and James Cregan, Congregational minister, Belfast.

Chatham.—The last three Sundays the pulpit of Hamond-hill Church has been occupied by the Rev. G. S. Hitchcock, B.A. (late Chaplain to the Medway Union).

Croydon.—Sunday week, December 11, is the twenty-seventh anniversary of the Free Christian Church, and anniversary services will be held.

Hinckley.—On Wednesday, Nov. 23, in the Great Meeting Schoolroom, Mr. A. H. Paget, of Leicester, gave a dramatic recital of "Hamlet." Despite most unfavourable weather there was a large audience. Mr. Paget's superb elocution and faultless memory again evoked enthusiastic admiration. He was accorded a most hearty vote of thanks.

Idle, near Bradford.—At a congregational tea meeting, held on Saturday last, Mr. and Mrs. Albert Spence were presented by the members, on the occasion of their marriage, with a handsome engraved silver tea service and tray. Mr. George Mann, who made the presentation, spoke very highly of their services in the choir and Sunday-school during the past eight years.

Leigh.—Vigorous efforts are being made to strengthen the work of the Church in Twist-lane.

A circular letter has been sent to every house in Lough, giving an invitation to the services, and announcing a course of lectures on "Positive and Helpful Aspects of Unitarian Christianity," by the Rev. A. H. Dolphin, the minister. The Sunday-school is progressing, and includes an adult class conducted by the minister.

London: Clarence Road.—The Social and Literary Institute has opened the new session very successfully with a conversazione and tea on October 27; a most interesting lecture on Robert Burns, by the Rev. Alexander Farquharson, with song illustrations by Mrs. Teasdale, on November 10; and a lecture on Modern Wit, enlivened by many diverting instances by Mr. Armitage Birkwell.

London: Deptford.—On November 23 a tea and public meeting was held to commemorate the seventh anniversary of the Rev. A. J. Marchant's ministry. After tea, Mr. Marchant took the chair, and Mr. King (secretary), in an interesting speech briefly referred to the labours of the past year, and the increasing regard in which their minister was held, and concluded by expressing the hope that they might spend many more anniversaries together. Addresses were also delivered by the Revs. Harold Rylett, T. E. M. Edwards, W. C. Pope, W. Harvey Smith, F. Allen, J. Toye, and Mr. J. C. Pain. Some excellent vocal and instrumental music was rendered by Messrs. Percy and Robert Marchant.

London: Essex Church.—Sir John T. Brunner, Bart., M.P., has recently presented to this church a very handsome case for the organ. The work has been designed in the style of the fourteenth century screen work, and has been carried out in oak left in its natural colour. The organ is placed in the S.E. angle of south aisle, and shows on two sides to the church, which are divided into bays with open and cusped arcading, surmounted with a carved cornice. This forms the main stage of the organ case, all the spaces being filled in with burnished metal speaking pipes. The upper portion above cornice is arranged into gables with traceried panels and corbelled portions carrying a further tier of speaking pipes, and finishing in panelled pinnacles and crockets, the whole forming a pleasing feature to the interior of the church. The work has been designed by Mr. Howard Chatfield Clarke, and has been well carried out by the builder of the organ, Mr. Alfred Kirkland, of Upper Holloway.

Nantwich.—The Rev. J. Morley Mills preached last Sunday evening from Revelation xxi. 2, on "The New Nantwich," pleading among other things for better educational facilities and a "Children's Friend Society." At a recent meeting of the Board of Guardians, of which Mr. Mills is a member, he called attention to the tramp question, and moved for the erection of new wards.

Nottage.—At an entertainment in the school-room on Tuesday last the Rev. H. W. Hawkes's play *Cinderella* was performed by some of the children of the Sunday-school, and was much enjoyed. The school continues to flourish.

Oxford.—Mr. Emrys Evans, son of the Rev. J. Gwenogfryn Evans, M.A., was elected on Saturday last scholar of Christ Church, having won the open mathematical scholarship against nineteen competitors.

Pendleton: Manchester.—The members of this church have been making a strenuous effort recently to clear off their mortgage debt of £800, the payment of the yearly interest on this sum being a burden which hampered them seriously in their work. In addition to their subscription list, they threw their energies into the work of a bazaar which was held on Thursday, Friday, and Saturday of last week. Their schoolroom was picturesquely arranged, and the stalls were made to represent various countries. There was a large supply of useful and ornamental articles for sale. Mr. C. J. Agate was chairman of the first day's proceedings, and Sir John T. Brunner, Bart., M.P., formally opened the bazaar. Mr. Agate announced that of the £800 required, £350 was already obtained by subscriptions, and he hoped that this effort would be the last appeal which the Pendleton Unitarians would have to make to the public. Relieved of this incubus of debt, they would feel free and able to grapple more thoroughly with the work expected of them. Sir John Brunner, in the course of his remarks, asserted his pride in the Unitarian name, and the principles for which it stood, and urged his hearers to declare with fervour and sincerity the belief that they held the same faith that Jesus himself did. Let them hold fast the faith that was in them; and, if so be, like himself, they inherited that faith from their fathers, let them, in God's name, hand it down to their sons. Afterwards, in acknowledging a vote of thanks, Sir John further said the Chairman in his opening remarks described him as an employer of labour in a neighbouring county. Some of his experience as an employer of labour

might be of interest to those present, and probably to a wider circle outside. Some eighteen years ago he induced his colleagues in the management of the business with which his name was connected to offer to every steady man in their service a week's holiday and a week's pay, the standard for a steady man being that he should not lose time in the year preceding, without a good excuse. At that time, and under that standard 43 per cent. were adjudged to be steady, and received their week's holiday and the week's pay. At the end of seventeen years, he was speaking of 1897, the men had so much improved in their attendance, in their regularity and sobriety, that the proportion had risen from 43 per cent. to 98 per cent., and that in spite of the fact that the standard had been increased several times until now a steady man was one who did not lose more than three days instead of ten. He commended the adoption of this system to every employer of labour on a large scale. He could assure him, although he would find the expense came to about 2 per cent. of the wages, which was a large expense, he would find that the improvement in the regularity and attendance of his men would more than recoup him for the outlay. He would also have the satisfaction of knowing that the homes of the men were very much improved by the increased amount of money which would be going in, and by the greatly improved manner in which that money was spent. He then declared the bazaar open. On the succeeding days, the bazaar was opened by Mr. Alfred Mond and Mr. B. Armitage respectively. A good business was done, although not all the money was taken which was hoped for. The receipts for the three days, including subscription list, amounted to £700; but there are still goods left to the value of £150, which will be disposed of at a supplementary sale of work later on.

Poole.—The annual sale of work last week, owing to very bad weather, was not a success, although most of the congregation and a few other friends bravely put in an appearance. The Rev. E. S. Anthony has recently been lecturing on Sunday evenings on "Why I am a Christian," a Protestant, a Nonconformist, and a Unitarian (four lectures), when a number of strangers attended. The Rev. G. St. Clair has given his lectures on "How to read the Bible" and "Heaven and Hell."

Shepton Mallet.—The 27th being Choir Sunday, special music was given by the choir both morning and evening, Mrs. T. Allen presiding at the organ. Appropriate sermons were preached by the Rev. L. T. Badcock, and collections were made in aid of the choir fund. There was a good attendance in the evening.

Sidmouth (Appointment).—The Rev. William Agar, of Leicester, has accepted the pulpit of the Old Meeting Chapel, and will enter on his ministry on the first Sunday in January.

Southend-on-Sea.—On Tuesday evening the first social meeting of this congregation was held in the chapel. There were between seventy and eighty present. The Rev. R. Spears presided and a short address was delivered by the Rev. Henry Williamson of Dundee. During the evening instrumental and vocal music was rendered by local friends, assisted by the Misses Lawrence of London, to whom a very hearty vote of thanks was accorded. The Rev. V. D. Davis will conduct the service next Sunday evening.

Trebanos, S. Wales.—Last Sunday evening certificates were handed to those who had been successful in the last examination in connection with our Sunday-schools in Wales. The choir, under the conductorship of Mr. David Davis, rendered several tunes in excellent style. Mr. J. J. Williams and the Rev. T. J. Jenkins read short and pithy papers on "Sunday-schools" in which they gave a pressing invitation to others to join this good work. Addresses were also given by Messrs. Henry Morgan and William Thomas. The meeting throughout was very interesting and it is to be hoped that this project will give a new spirit to our Sunday-school.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Chapel Folk. By Mary Hartier. 3s. 6d. (Clarke and Co.)

My Inner Life. By J. B. Crozier. 14s. (Longmans.)

Afterwards and Other Stories. By Ian Maclaren. 6s. (Hodder and Stoughton.)

Rabbi Saunderson. By Ian Maclaren. 2s. 6d. (Hodder and Stoughton.)

Human Immortality. By W. James. 2s. 6d. (Constable and Co.)

Neil Macleod. By L. Gladstone. 6s. (Hodder and Stoughton.)

The Twentieth Century New Testament. Part I. 1s. 6d. (Mowbray House, Temple, W.C.)

Religion in Greek Literature. By Lewis Campbell, M.A., LL.D. 15s. (Longmans.)

Ramakrishna: His Life and Sayings. By F. Max Müller. 5s. (Longmans.)

Dr. Thorne. By H. Rider Haggard. 3s. 6d. (Longmans.)

The Making of an Apostle. By R. J. Campbell. 1s. 6d. (Clarke and Co.)

Paths of Peace. By E. C. Price. 6d. (Isbister.)

Mesmerism, &c. By G. Wyld, M.D. 1s. (Kegan Paul.)

Sursum Corda. 3s. 6d. (Macmillan.)

The House of Lords Question. Edited by Andrew Reid. 6s. (Duckworth.)

History of Dogma. Part V. By Adolph Harnack. 10s. 6d. (Williams and Norgate.)

Cornhill, Contemporary, Good Words, English Illustrated, Sunday Magazine, Family Magazine, Magazine of Art.

OUR CALENDAR.

SUNDAY, DECEMBER 4.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Ealing, Prince's Hall, 7 P.M., Rev. W. COPELAND BOWIE, "The Beauty and Reasonableness of True Religion."

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Fulham Town Hall, Waltham Green, 7 P.M., Rev. W. G. TARRANT, B.A., "Our Holy War."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR (of Trowbridge).

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. The Communion at the close of Evening Service.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Life is more than Meat."

Evening, "Seekers after God.—I. Socrates."

Kilburn, Queex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Religious Belief and the Moral Ideal."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Mr. A. JENKINSON, and 6.30 P.M., Mr. E. CAPLETON.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER. Popular Lecture at 8.30.

"W. E. Gladstone."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M. Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M., Rev. Dr. KLEIN, and 6.30 P.M., Rev. C. H. WELL-BELOVED.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M., Rev. C. H. WELL-BELOVED, and 6.30 P.M., Rev. Dr. KLEIN.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W. — Dec. 4th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Eloping Angels."

BIRTHS.

SHIPMAN—On 22nd November, at Cleveley, Altrincham, Mrs. Walter Shipman (*née* Long), of a daughter.

DEATHS.

HAINES—On the 27th November, Laura Maria Haines, eldest daughter of Frederick Haines, F.S.A., of Boreham House, Haverstock-hill, aged 87.

HUMBLE—On Nov. 29th. at 5, Pier-road, Erith, Kent, Sarah, second daughter of the late John Humble, of London, aged 98 years.

PORTRAIT of DR. PRIESTLEY.—Printed from Steel Plate, size 22 in. by 17 in. Ready in December. One Shilling each.
Miss HAYWARD, *Christian Life Office*, Essex Hall, Essex-street, London, W.C.

AVONDALE - ROAD, PECKHAM.

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Is that to be the Gospel's ending ?
There still are some, who answer, No !
Cry, Back to JESUS let us go !
For Jesus lived. If He be dead,
Now tell us, simply, what He said ;
What He intended, felt, and thought ;
What was the Message that He brought ;
We only ask, What Jesus taught.
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"His Cross !" Had Jesus lived an age,
The fuller, now, His Gospel's page !

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FIRST LIST.	£	s.	d.
Aberdare: Highland Place	1	10	0
A Friend at Birmingham	5	0	0
Allt-y-Placa	1	10	6
Ballycarry	1	0	0
Billingshurst	0	15	0
Birkenhead	6	1	0
Birmingham: Small Heath	1	12	8
Blackpool: Lay Church	1	6	0
Bolton: Bank-street (March)	20	0	9
Bradford (March)	5	0	0
Bridgewater	1	10	6
Bridport	2	14	9
Brighton	2	6	2
Bristol	9	9	2
Buxton	1	3	0
Caeronen	0	10	0
Capel-y-Bryn	1	10	6
Capel-y-Fadfa	1	6	0
Cape Town (June)	5	5	6
Cardiff	2	8	0
Chatham	3	3	6
Chelmsford	0	9	2
Cheltenham	0	16	6
Chesham	1	4	0
Chester	2	0	0
Choppington	0	7	6
Ciliau	0	16	0
Cirencester	0	10	0
Colne	1	18	4
Crewkerne	1	17	6
Cribin (Feb.)	1	0	3
Ditto (Nov.)	1	1	7
Croft	1	4	0
Crumlin	1	2	2
Cuddeford, Mr. Robert, of Exeter	1	0	0
Cullompton	0	9	7
Devonport	2	1	6
Doncaster	0	18	6
Exeter	2	9	8
Gateshead	0	10	0
Gellionen and Trebanos	1	0	0
Glosop	3	4	3
Gloucester	3	1	2
Guildford	1	12	6
Hastings	4	0	0
Horsham	2	9	3
Horwich	0	15	4
Ilkeston	0	14	0
Kendal	1	10	0
Kidderminster	1	18	8
Kirkcaldy	0	16	3
Lancaster	2	18	7
Leicester: Great Meeting	18	18	4
Free Christian Church	1	17	0
Leigh	2	5	0
Llandyssul	1	5	0
London: Brixton	21	4	2
Hackney	2	0	1
Kentish Town	2	19	5
Mansford-street	0	13	6
Plumstead	1	0	0
Rhyl-street (March)	0	12	2
Wandsworth	2	2	0
Welsh Services	0	10	6
Lydgate	1	11	6
Lye	0	14	2
Macclesfield (March)	1	0	0
Ditto (Nov.)	1	1	0
Malton	0	9	0
Manchester: Chorlton-cum-Hardy	1	12	6
Mansfield (Jan.)	2	19	0
Ditto (Nov.)	3	6	6
Merthyr Tydfil	1	6	10
Middlesbrough	2	0	3
Moretonhampstead	0	17	6
Newbury	0	18	0
Newcastle-under-Lyme	0	8	8
Norwich	2	19	1
Padiham	1	1	0
Paisley	1	2	6
Pantdefaid	1	17	8
Pentre	1	1	0
Pepperhill	1	0	0
Pontypridd	0	16	0
Reading	1	0	0
Rhydygwin	1	1	0
Rotherham	2	0	0
Scarborough	2	13	2
Sheffield: Upper Chapel	13	4	11

	£	s.	d.
Sidmouth	1	10	0
South Shields	0	7	0
Stannington	1	8	0
Stockport	5	10	0
Stockton-on-Tees	1	6	10
Stourbridge	2	0	0
Sunderland (Feb.)	0	5	0
Sychbant	0	8	0
Torquay	1	4	6
Trowbridge (May)	1	1	0
Warwick	4	0	3
Wick, near Bridgend	0	10	0

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